HARAMBEE FLAME

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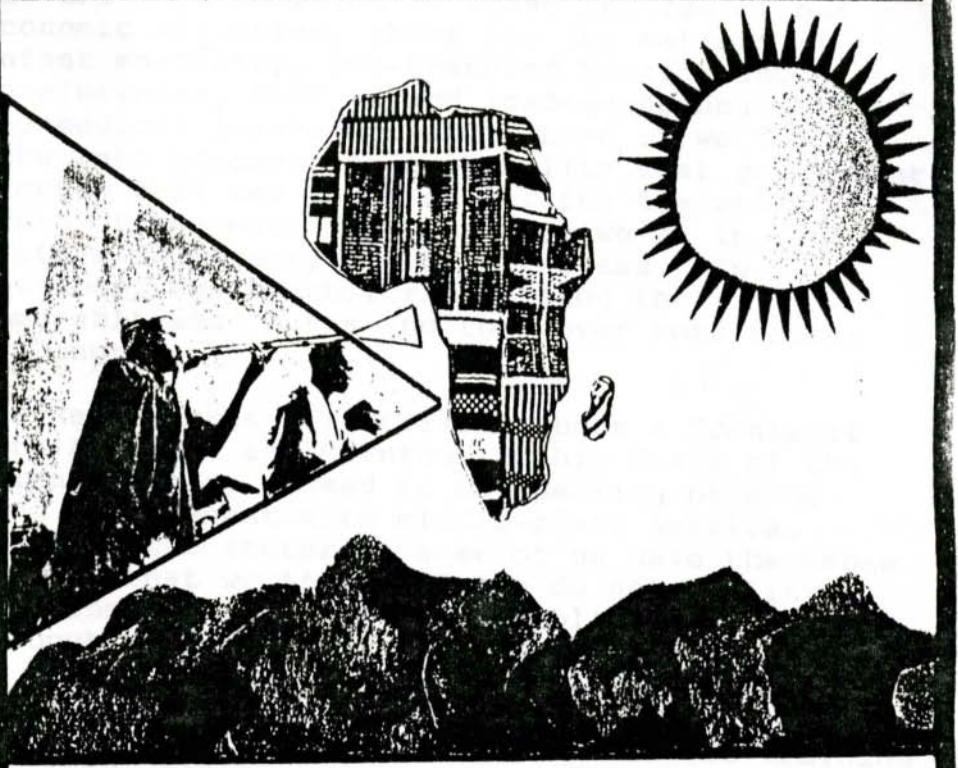

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COMMENTARY

Official U.S. Government figures place the percentage of this country's African population that is in poverty at around 30-35, state that more than 60 percent of our children are poor, and place our unemployment rate at around 14 percent. In addition to these indices of our economic situation, there are the matters of infant mortality, sub-standard housing and homelessness, lack of and inadequate health and medical insurance, etc. Even if we don't take into account the probability that government figures fall way short of telling the whole truth of the material situation we're in, the picture is a sorry one nevertheless. In November, the Republicrats kicked the Demopublicans' butts and took over both houses of Congress.

The Republicrats are talking about a "contract with America" and Clinton, in his State of the Union address, seemed to be speaking of some kind of covenant with middle-class America. Whatever the rhetoric, some of us have the sense to know that we African folks do not fit into the schemes of either the Republicrats' or Demopublicans' priorities. So what's our move?

Our African liberals tell us that we need government to expand and create more job-training programs, retain and increase affirmative-action programs, and otherwise take measures to exhibit some genuine concern for the "disadvantaged." Our African conservatives tell us that we don't need more government programs but more individual initiative. But some of us understand that this government is not going to make the kinds of structural changes it would be required to make in order for economic poverty to be essentially eliminated, despite the fact that the sources for taking the necessary steps are available. Some of us also understand that, even for us to move the government to make

significant **quantitative** changes, we would have to force its hand--through massive and well-organized action.

But what do we do in the meantime? African liberals, generally speaking, have too much faith in their Uncle Sam to get involved in a program of action that would "stand in the way" of his doing for us just out of the "good of his heart." Our African conservatives identify too strongly with their Uncle Sam to participate in a program of action that might offend and/or inconvenience him. From Jesse Jackson on one end to Clarence Thomas on the other, we're dealing with ideologies that are pro-capitalist, that accept the legitimacy of U.S. government authority, and that are characterized by a firm belief in the "American Way." What we **are** doing is limping along as best we can while swinging the tin swords of innocuous rhetoric. What we **should** be doing is opening our eyes to the urgency of our situation.

There are those of us, however, who think of ourselves and/or actually proclaim ourselves to be progressive or even revolutionary. Unfortunately, we seem to be offering our people no more in answers than our liberal or conservative brethren. And, like them, we seem to be enslaved to the ideologies of Caucasians. What difference does it make if one African is enslaved to - whether liberally or conservatively - the ideas of Adam Smith(recognized by many as the "father of capitalism") and other is enslaved to the ideas - and, often, dogmatically so - of Karl Marx or Vladimir Lenin? Are they not both enslaved? Are they not both caught in boxes of foreigner-imposed intellectual bondage?

And while one pro-capitalist tells us we need more reformist government programs to get us out of our bleak-looking economic situation

and another tells us we've got to just pull ourselves up by some damned bootstraps, those among us who think of themselves as progressives or revolutionaries who throw up "scientific socialism" as the answer. Some of us ask, "Where are the models you've established in **this** country of your scientific socialism, where are examples elsewhere?"

For African people in this country to actually achieve liberation and self-determination, we are going to have to take radical(of a fundamental nature) measures. But for the majority of the African population, or even a large minority, to be willing to take such measures, it is going to have to be offered a fairly concrete vision. But, too often, those among us who think of themselves as progressive and/or revolutionary have vision but only of the political line of "left" jargon and dogma.

We look at the youth violence and the drug-dealing and use in our communites and some of us see these things as part of a U.S. government conspiracy to bring destruction to us. And when it is considered that it isn't African people who manufacture the AK-47s, the Desert Eagles, etc; that it isn't African people who control the distribution or marketing of these weapons; that it isn't African people who manufacture cocaine or heroine, preside over the distribution networks, or own the planes and ships which bring these drugs into the U.S.; we have reason to wonder about such a conspiracy.

When the Tuskegee syphillis experiment, the Viet Nam-era U.S. military drug tests on unknowing subjects, the operations of the F.B.I.'s COINTELPRO, and the U.S. history of racism generally are considered, the fact of a conspiracy becomes plausible. But what does this information, and the speculation which accompanies it, do for African parents who have seen their children fall prey to the crack pipe,

who have escorted the corpses of their children, riddled by swarms of bullets, to the graveyard? Those among us, whether individuals or organizations, who claim to be revolutionary and/or in "the vanguard" must have ideas and programs to offer that will deal concretely and effectively with this plague of addictions and murderous spraying of bullets.

We correctly assess the government's "war on drugs" as being a war on us, on our youth in particular. We decry the massive imprisonment of our adolescent males and justifiably attack African people and groups who cooperate with police agencies in locking our people up. But where are **our** programs? Where are our community-run schools by which our children and youth can gain self-esteem; can gain an understanding of their self-worth so that they don't have to feel they **require** Air Jordans, L.A. Raiders jackets, or gold ropes around their necks in order to see themselves as being important? Where are **our** special committees responsible for taking strong measures to make examples of those in our communities who are peddling crack, participating in drive-by shootings, or/and otherwise putting our people in harm's way? Where are the community-run cooperative businesses **we** have instituted so that, when one of our youthful males says he's pushing the rock because his mama and siblings need money, **we** can provide him with a job?

We African people in this country - and, for that matter, throughout the world - are faced with some hellish obstacles to even our continued survival. In looking for means of dealing with these obstacles, we are typically looking in the wrong places. Too typically, we are relying on European or Euro-American ideologies and frames of reference. And not only are we looking in the wrong places but are looking with the narrow vision of individual and/or organizational

(Cont. on page 14)

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped return envelope.

FROM OTHER SOURCES

"State Of The Race" Conference

"Leaders, organizations and students converged on Baltimore Nov. 17-20 to declare that there is a 'state of emergency' in Black America, and warned that Blacks, especially Black leadership, must step up its efforts if Black people are to survive the coming years.

"Political activist Ron Daniels...convened the four day 'State of the Race Conference...

"Hailing the theme 'Taking Responsibility for the Reconstruction of the Black Community', the conference included plenary sessions and workshops dealing with education, economics, criminal injustice, health care, the crisis of youth, and women's issues. Participants also critiqued U.S. domestic and foreign policies impacting African people worldwide...

"The most overwhelming presence at the conference was the several hundred youth participants who came from every corner of the country. Gang members, high school and college students, and youth representing national constituencies came to learn, participate, and organize on behalf of Black people. Over thirty colleges and universities and 250 organizations were represented...

"Koby Little, a youth member of the NAACP who is running for president of the Baltimore chapter, said the historical civil rights agenda has to be changed to an African liberation agenda. He said some Black leaders are afraid of Black youth taking over the movement, fearing the loss of jobs...

"'Disunity among our leaders, among our organizations and even between brothers and sisters has impeded our progress', Rev. Chavis

said. 'We need a moratorium on all the rivalries between our different organizations, religions, denominations. We cannot achieve the kind of unity that we want to have with all of the systematic divisions that are superimposed on us'...

"'We also have to develop a broad united front of our Black nationalist organizations', the professor[James Turner of Cornell University] of African-American Studies and Economics said...

"State of the Race officials produced a resolution called the Baltimore Declaration, which articulated proposed plans of action. The charter was prefaced by an opening segment from the National Black Political Convention held in Gary, Indiana in 1972.

"The African American Isnstitute for Research and Empowerment was identified as the institution to follow up the conference and serve as the anchor for the national network of community organizations."

-from "State Of The Race Is Critical, Says Conference," pages 6 and 30, Dec. 14 THE FINAL CALL(Chicago, IL.)

Notes On African Business Ownership In U.S.

"Of an estimated 14 million businesses in the U.S., African-Americans own about 425,000, Hispanics about 423,000 and Asians about 355,000, according to the U.S. Census Bureau, which also says that only about one-third of U.S. companies export manufactured goods...

"African-Americans tend to own car dealerships, cleaning services, ethnic restaurants or fast-food franchises, and mom-and-pop shops, says Simms[Margaret Simms, research director at the

Joint Center for Political and Economic Studies in Washington, D.C.]. Professions such as technology transfer, infrastructure development and raw material conversion hardly are considered...

"Some Blacks who are tapped into the international market prefer to bypass Europe and embrace their native culture...

"Black business owners also have ties to the Caribbean, while Hispanic business owners tend to deal throughout Latin America, trading largely in coffee, soybean and citrus markets in places like Brazil...

"A delegation of civil rights leaders, politicians and businessmen met in Libreville, Gabon, in May 1993 and will meet again May1-5 in Dakar, Senegal, to discuss ways to more easily navigate the economic and cultural basin between them. And that cultural affinity with natural resource-rich Africa apparently works in reverse. On Harlem's crowded streets, busy vendors peddle authentic African fabrics, imported as a result of connections with merchants in the Motherland..."

-from "GATT Gains Ground For Minority-Owned Firms," pages 24-26, Feb. EMERGE(Arlington, VA.)

BELL CURVE Sources Neck-Deep In Supremacist Ideology

"The Sources cited most frequently in THE BELL CURVE are associated with...an 'anthropological journal' called 'Mankind Quarterly' which was founded to combat 'Communist' and 'egalitarian' influences. MQ's founder, Robert Gayre, was a champion of South African apartheid and white supremacy in Rhodesia and has publicly stated

that blacks are 'worthless'. MQ's other founders include Columbia University's Henry E. Garrett, a former pamphleteer for White Citizen's Councils,...Corroado Gini, a leader of the eugenics movement in Mussolini's Italy, and Ottmar von Verschuer, a mentor of Nazi Dr. Mengele, round out the list of MQ's founder-'scholars'. Today MQ is run by Roger Pearson...

"Richard Lynn is an associate editor of 'Mankind Quarterly' and is cited 24 times in THE BELL CURVE...In 1972 he wrote, 'Evolutionary progress means the extinction of the less competent. To think otherwise is mere sentimentality'...J. Philippe Rushton is cited eleven times in THE BELL CURVE. Rushton believes blacks are genetically predisposed to sexual excess and argues, 'it's a trade-off: more brain or more penis. You can't have everything'('Rolling Stone', 10 November). Murray and Hernstein[BELL CURVE authors] have declared Rushton's work 'convincing' and 'plainly science'.

"'Mankind Quarterly' is bankrolled by the Pioneer Fund, an ultraright New York-based foundation. The Fund's founding president, Harry Hamilton Laughlin, crusaded and convinced Congress to adopt the Immigration Restriction Act on the grounds that Jews and other immigrants were 'feeble-minded'...

"The hereditarian rightists cited in THE BELL CURVE have received some four million dollars from the Pioneer Fund. THE BELL CURVE's main source for its racist IQ theories is...Arthur Jensen who has already received $1.1 million from the Pioneer Fund. The Pioneer Fund's current goals include ending racial integration in America and stopping the flow of immigrants. The Pioneer Fund subsidizes the Federation for American Immigration Feform(FAIR) and anti-Hispanic (and anti-Catholic)...'English Only' groups. Bankrolling the ultraright idealogues is the Pioneer Fund's investment in an 'Aryan' American future..."

-from "The 'Bell Curve' And Genocide U.S.A.," pages 16, 8, 9; Nov. 25 WORKERS VANGUARD

Solar Energy Company From U.S. To Put Pan-African Idea Into Useful Practice

"...Sis. Lisa 2X Dunn, president of Universal Engineering Applications, Inc., said her company's mission is to improve the quality of life through applied technology...

"Universal's solar energy products appear to be naturals for a developing nation like Ghana, and the company is ready to do business and 'establish meaningful business relationships with leading manufacturers, suppliers, professionals, institutions and governmental departments in solar technology', said Sis. Lisa during an interview...

"Among the myriad of solar applications her company provides are indoor and outdoor lighting, hydro-electric(water-powered) systems, security systems, remote traffic and transport aids, and medical systems that could be useful to villages, businesses and hospitals.

"Her corporation, based in Hyattsville, Md., a suburb of Washington, D.C., has entered into talks with Mali, Nigeria, Sudan and India and talks are pending with South Africa, she said...

"Sis. Lisa has 10 years of experience in engineering to complement her engineering degree from Howard University and a masters degree from George Washington University..."

-from "Solar Company Hopees To Light Up Africa," page 38, Dec. 28 THE FINAL CALL

Justice System In Azania Turns To Traditions

In Dealing With Youth In Trouble

"By the end of 1992 there were 16,459 people under the age of 21 in South African prisons. In 1993 36,000 youngsters were sentenced to be whipped, a common penalty imposed for minor offenses.

"With the fall of apartheid, however, have come new opportunities for reform, and a number of activists have developed a proposal to transform the South African juvenile justice system...these reforms aim to relax law inforcement and rebuild the system on the basis of an indigenous African model of justice.

"The crux of the proposed integration of official and indigenous justice would be the 'family group conference'. This form of legal decision-making emerged in other parts of the world where indigenous opposition to colonial legal systems developed, notably in New Zealand and Australia. The family group conference uses the idea of 'reintegrative collective shaming', which sees the juvenile offender as someone who has responsibility to the community and looks for ways to steer that person toward once again becoming a beneficial and productive member of the community. Proponents estimate that over 70 percent of juvenile offenders in South Africa are arrested for minor, nonviolent crimes, making them candidates for the family group conference instead of the punitive justice system...

"The Nguni people of southern Africa had for centuries used a reintegrative shaming process in community meetings known as 'inkundlas'. When state control of the black townships crumbled in the political conflicts of the 1980s,

impromptu community courts were set up at street and zone levels to deal with breaches of social order. Despite some harsh penalties, these structures worked, and we drew such traditions into the debate about juvenile justice. The central idea was to keep kids out of the formal judicial processes for as long as possible, and to deal with them in a known environment and among people they understood and respected...

"Although South Africa has its tough, prison-hardened youth, most young people who pass through the present court system are first-time offenders. Since the majority of offenses are relatively minor, roughly 7 out of 10 young people caught in the system--and for whom a caution is insufficient--would go to the family group conference, which would include a youth justice worker, the young offender, his or her parent or guardian, the victim, the police officer and 'any other necessary person'. Lawyers, who tend to increase conflict rather than help resolve it, generally would be excluded from the process.

"Since decisions in the conference have to be made by consensus, an unusual feature is that its 'sentences' can be vetoed by the offender or the victim. The idea came out of a strong sense that outcomes which youth offenders didn't agree with would have little or no chance of having a beneficial effect. The family conference principle works through 'collective shaming' within whatever group is most meaningful to the young person...

"Activists concerned with reshaping the South African juvenile justice system are presently engaged in widespread consultation among professionals, communities and young people, a process that will probably last well into 1995..."

-from "New Day Dawning For Juvenile Justice In South Africa," pages 35-38, Jan./ Feb. THIRD FORCE(Oakland, CA)

COMMUNITY NEWS

Harambee Afrikan Cultural Organization Prison Chapter Annual Kwanzaa Program Held

On December 27th., we held our annual Kwanzaa program here at the state prison. In addition to our members, approximately twenty African men and women from the Lincoln-Omaha area attended.

The program began with the customary pouring of libation to our ancestors and the recitation of the Harambee Afrikan Cultural Organization creed. Our alaga(chairman), Hamza, after welcoming the members and guests presented "A Sober Thought For Kwanzaa" in which he spoke of the need for us to examine our situation with serious reflection. He was assisted in his presentation by Hani Shaib, who offered a passage from the writings of Frederick Douglas, emphasizing the the importance of clear thought.

Kafele gave a talk, "Reflections On Self-Determination," which was followed by our Kwanzaa ceremony. A skit, "A Call For Healing," which addressed the issue of African people being in conflict for the sake of other people's agendas and the need for us to make umoja(unity) a priority in our lives. Performing in the skit were Dexter Brown, JaRon Dean, Mondo, and other members.

Heeding the call for expressions from our Brothers and Sisters from the outside, Idu Mbaka Maduli, Paulette Jones-Bond, and Jeanette Bisamunyu came forward. After these presentations, we listened to taped music from the Motherland as well as from here, shared refreshments, and conversed. We express our thanks and appreciation to all who participated.

self-centeredness and dogmatism. These tendencies minimize innovative or new thinking and make it difficult for us to learn from and work with each other.

We attack capitalism as being a European construction that is destructive to us, which it is. Yet, despite the many thousands of years of history of traditional African communalism, we rely upon another European idea--"scientific" socialism. And not only do re rely on it, we pledge our allegiance to one or other of the particular brands of this "scientific" socialism and enslave ourselves to its respective dogma, often warring with other Africans over the "sacredness" of this European-derived credo. Many of us claim to be Africentric in our thinking but ignore Africa as we put out our(?) "correct political line"(s).

Inasmuch as our ancestors were able to develop writing, geometry, mummification--TaMerry("Egypt"); do hematite-mining 39,000 years ago--Swaziland; uncover secrets of the Sirius star system without the aid of modern telescopes--the Dogon of West Africa, we must surely be out of our minds if it doesn't occur to us that we can tap the historical resources of our ancestors to develop workable concepts(economic, political, social, spiritual, etc.) for today.

As we enter this new year, whatever resolutions we make must include one that commits us to looking to **ourselves** primarily for those things which we obviously need.

Editor

(The HARAMBEE FLAME Africentric Crossword Puzzle will return with the publication of the February FLAME)

BACK IN TIME

Many long-standing, loyal Panthers were being expelled by Huey. One of the first to go in Huey's private purge was Geronimo Elmer Pratt...I couldn't imagine Geronimo being an enemy of the people, anymore than i could imagine myself being one. Then came the expulsions of the Panther 21, supposedly for writing an open letter to the Weathermen that was somewhat critical of BPP policies. I had read the letter and could find nothing in it to merit such extreme action, especially since it might prove prejudicial to their ongoing trial...

Zayd was acting as peacemaker between Huey and the Panther 21, furiously trying to get Huey to rescind his expulsion order...Cetewayo and Dhoruba, who had not been expelled because they were out on bail and had not signed the letter, were also attempting to get the Panther 21 reinstated. They were under a lot of pressure from both sides. Huey wanted them to support the expulsion and the expelled Panthers wanted them to criticize Huey's actions. Like Zayd, Cet and Dhoruba honestly believed they could straighten out the madness. And were it not for the FBI, they probably could have. Nobody back then had heard of the counterintelligence program(COINTELPRO) set up by the FBI. Nobody could possibly have known that the FBI had sent a phony letter to Eldridge Cleaver in Algiers, "signed" by the Panther 21, criticizing Huey Newton's leadership. No one could have known that the FBI had sent a letter to Huey's brother saying the New York Panthers were plotting to kill him. No one could have known that the FBI's COINTELPRO was attempting to destroy the Black Panther Party in particular and the Black Liberation Movement in general, using divide-and-conquer tactics. The FBI's COINTEL program consisted of turning members of organizations against each other, pitting one Black

ANNOUNCEMENTS

The Harambee Afrikan Cultural Organization prison chapter will be holding its annual African History program at the state prison in Lincoln on February 28th, 5 p.m.- 8 p.m. If you are interested in attending, call 471-3161 between the hours of 1 and 2:30 p.m., Monday through Friday. Ask for ext. 3380. Contact us by February 14th.

Black Seeds announces publication of its 1995 calendar, "We Who Believe In Freedom...At The Crossroads And Pushing Forward," which features information on human rights, independent schools, culture/rap, nationalism, Malcolm X, Marcus Garvey, Fannie Lou Hamer, and information on and tributes to other topics and people. For additional information on the calendar, contact Black Seeds; 1217 17th. St., Northeast; Washington, D.C.; 20002. Also you can call (202)398-4104.

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BACK IN TIME(Cont.)

organization against another. Huey ended up suspending Cet and Dhoruba from the Party, branded them as "enemies of the people," and caused them to go into hiding, in fear for their very lives...

Source: ASSATA: AN AUTOBIOGRAPHY by Assata Shakur

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Shaheed Khaleel Hamza

Eso/Alakoso Asha(Sgt.-at-Arms/Chrmn. of Cultural Affairs Committee) - LaRon Dean

Olotu Eko(Educ. Chrmn.) - Mondo

Eleto(Admin. Chrmn.) - Iem Hotep Sa Ra

Akowe(Secretary) - Hani Shaib

Akapo(Treasurer) - Kenny Walker

Akewi(Librarian) - Urser Maati Ra(aka Clarence Stelly)

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.